not at once offered coffee, he left offended. But the very next day he might return, gay and joking, yet without his former patience for teaching or explaining Tapirapé culture. Once he returned tired from a hunting trip, and, irritated by his wife, he beat her with the flat side of his bushknife and marched off in anger, thoughtfully taking the family hammock and a basket of manioc flour, to sleep four nights in the forest near his garden. Soon afterwards, he left his wife to take the wife of a younger man. This did not become a major scandal in the village. After some tense yet calm words between the two men, it seemed clear that the young woman preferred Champukwi and the abandoned husband peacefully moved into the men's house. Champukwi's former wife and their two young daughters continued to live with her relatives as is the Tapirapé rule. But the switch of spouses caused tension between Champukwi and his former wife's kinsmen, and between Champukwi and the abandoned husband's kinsmen; and, to multiply his woes, he now had a new set of in-laws to satisfy. For about a month thereafter I rarely saw Champukwi; he obviously avoided our house. When we met in the village or in the men's house, he simply said that he was busy repairing his house or hunting.

Discussing emotions with someone from a culture as widely different as Tapirapé is from my own was difficult, and the language barrier was still a real one. Although my Tapirapé vocabulary was increasing, it was hardly adequate to probe deeply into emotional responses; nor was Champukwi given to introspection. I shall probably never fully understand Champukwi's temporary rejection of me, but the cause was probably both sociological and psychological. First, his apparent influence with me and our close friendship had created antagonism on the part of other villagers. By rejecting the outsider, he now hoped to reinstate himself in his own society. A second, deeper and more personal reason, contributed to his rejection of me; he had told me too much about himself, and feared that he had lost face in the process. Also, it was obvious that I was growing less dependent upon him for knowledge as my facility with the language improved and my information about the culture grew. Finally, the rejection was not one-sided. Now additional informants were desirable for my research. Also, if I remember correctly (it is not stated in my notebooks), I was annoyed by Champukwi's neglect and disappointed by his lack of loyalty.